

...a large number, the majority, perhaps, have not
yet arisen, will you let your voice be heard against
sin? We pray you, as you regard the welfare
of the church, the perpetuity of your own liberties
and the salvation of the slave, that you will speak
on this subject. Enlist, O enlist, in the warfare
and enlist not for a year, nor for ten years, but for
ever, unless slavery shall fall ere it closes.

forever, as an outrage with which no Christian, law-abiding, and free community can ever again be visited.

The community have a right to demand a knowledge of the law—if these monstrous novelties be considered. The law is not to be trifled with. Much has been done of late, to afflict the town of Philadelphia with a spirit of capital from our State; but nothing that has been done to deprive property of stability and protection, can be compared to this. If such be the spirit that governs our authorities, our city will be reduced to a heap of ashes; and at the close of half a century, the traveller who ascends the Delaware will ask where Philadelphia was.

To the Public.

The undersigned respectfully request the attention of the citizens of the city and county of Philadelphia, to the following statement of facts, having reference to the Temperance Hall, in Moyamensing, which was taken down on the 31st inst. by order of the Commissioners of that district, after having been presented by the Grand Jury as a nuisance.

About three years ago, the Grand Jury inquiring for the city and county of Philadelphia, directed special attention to the degraded condition of the lower class of the inhabitants of Moyamensing, among whom are many colored people, who have been reduced to a very abject state by the prevalence of intemperance and its kindred vices. This presentment induced a number of persons, who felt an interest in the improvement of the morals of the people of color, to commence delivering addresses in the neighborhood of Bedford and Eighth streets, to that class of our population, upon the subjects of temperance, morality, and religion. These addresses were delivered in the open air, either on vacant lots of ground, or in the courts and alleys of that vicinity. They produced a very sensible improvement in the character and conduct of a large number of those who listened to the lectures. But owing to the want of suitable shelter, the course of instruction was interrupted in the winter season, and hence relapsed to their old habits was witnessed in some of those who had been partially reformed. Subsequently, a room in a private house in Bedford above Seventh street, was temporarily hired, and was occupied for the purpose of holding Temperance School instruction during the winter 1840 and '41. This room, however, was quite too small to accommodate the temperance and religious meetings, and for their accommodation, as well as the Sabbath school, a society of people of color, called the Moral Reform Society, took upon ground rent, a small lot situated in Bedford below Eighth street, and with the aid of a few devoted and self-denying colored families, who not only contributed themselves, but made considerable collections for this object, erected upon it, less than one year ago, a small one-story brick building, to which they gave the name of Temperance Hall.

At the time, the erection of the House was highly approved by the neighbors, without a single known exception; and many of them contributed towards the expense of its construction. The community was so favored with the approbation of several active members of the Temperance Societies formed about that time, for the reformation of intemperance. At the laying of the corner stone, addresses were delivered by Messrs. Crist, Beck and McClugh, one of them at the time, Vice President of the Jefferson Society, and another at present, of a Total Abstinence Society in the Northampton. The community was open at all times for the use of lectures on Temperance, whether white or colored. A majority of those who have spoken in it were white persons belonging to the various Temperance Societies, but principally to the Howard Society. Meetings for public worship were held in it on every Sabbath, and also on two evenings during the week. At the close of a protracted meeting, recently held there, fifty-five persons came forward, and gave their names for membership to the neighboring churches. Sunday schools were also held in the Hall, in the morning and afternoon of every Sabbath, the roll of which contained the names of thirty children, at the time of the destruction of the building. They were for the most part collected from the street, and all of them, excepting one family, were said to be the children of intemperate parents, or of those who had been intemperate. Many of the scholars had made considerable progress in learning. The good results of their efforts had become very apparent. The total pledge had been administered to upwards of one thousand adult persons. Many were reclaimed from habits of dissipation and vice, to a more industrious life. A number of children, as well as persons of mature age, were relieved from a state of extreme destitution, and were supplied from the Hall, or by those who attended it, with decent clothing as well as with suitable books, &c. Efficient aid in this department of our labors was received from members of the Board of the city of Philadelphia, the Rev. Mr. Boardman's church.

It is confidently believed that the reform effected and the relief afforded, produced an annual saving of more than five hundred dollars in the county expenses for the support of the poor. The number of liquor-selling houses in the neighborhood, which had considerably increased, and the sales of this article in those that remained, greatly diminished. It has been publicly asserted, and without contradiction, that there were, not long since, fifty-two unlicensed dram shops within the three squares which constitute the length of the street on which the hall was erected. After the development of these facts, a spirit of hostility to the Hall was the first time manifested. Constable Whisner has informed one of the proprietors, that he received an intimation nine weeks ago, of the intention of some persons to burn it down on a certain night. It however escaped without material injury, through the riots of the 1st and 2d of August. On the 3d inst. one of the Commissioners of Moyamensing, directed the manager of the Hall, requesting that they would cause it to be taken down;—when this was declined, he desired that at least the doors and windows should be taken out. The only reason which he gave for this request, was a determination which he alleged to exist on the part of some persons to destroy the Hall by fire. He was informed that means should be taken to have it watched without expense to the public, and after this conversation, the owners received no further information or notice on the subject, until they heard that the building had been taken down by the Commissioners of the District, after the presentation of it as a nuisance by the Grand Jury. No opportunity was afforded them of proving their innocence, or that they could easily have done, the great utility of the Hall, and the practicability of preserving it by means to which it would have been incomparably more reasonable to resort to, than to permit its destruction upon such pretexts as were offered.

We have thus given a naked statement of facts, and without comment, leave to the enlightened community the decision, how far such proceedings are consistent with law, with justice, and with the public welfare.

[Signed] DANIEL A. PAYNE, SAMUEL NICKLESS, Managers of the Hall. Philadelphia, August 31, 1842.

The undersigned, having occasionally attended meetings or lectures at the Temperance Hall on Bedford-street, in the District of Moyamensing, declare that we believe it to have been devoted to highly useful purposes—that its destruction is a serious evil, and that we have confidence in the propriety of going to the aid of the friends of the Hall, in the statement in reference to it, many of the facts therein contained being within our knowledge.

[Signed] JAMES MOTT, LUCRETIA MOTT, WILLIAM HARNED, GEO. CATLIN, DAVID W. WHITE. Philadelphia, 8th mo. 8th, 1842.

From the New Bedford Bulletin.

Horrible Brutality.

The colored people of Philadelphia, on the First of August, formed a temperance procession, the day closed by them for the purpose was the anniversary of an event which should be remembered with emotions of gratitude, not only by the colored race, but as we take the liberty of saying, by the friends of humanity of every class, nature or complexion—the emancipation of the English slaves in the West Indies, a great reform which was supported by the wisest and best men of Great Britain. And this anniversary the negroes of Philadelphia undertook to celebrate by a temperance procession. The temperance cause has, we believe, heretofore been considered a laudable one; and if a certain class chose to have their festive celebrations upon temperance principles, we have yet to learn that their object was anything but laudable. And yet their procession was cruelly assaulted, spoiled in its progress, persons were injured, and children, women, and the men, women and children, forming a part of it, exposed to all the insults and outrages of an infuriated mob. Here are the simple facts of

the case—for us to draw any conclusion is perhaps unnecessary. We may be told that the negroes in the procession were insulting in their demeanor. We must be pardoned if we receive such accusations with caution. Would a procession of white persons have met with any such mishap? Does not every man know—will not every man confess—that there is in Philadelphia—in the city of brotherly love—a disposition to cruelly insult, and persecute, and crush to the earth the colored man? Let history for the last five years answer! let the ruins of Pennsylvania Hall answer! let her many and miserable mobs answer! let her daily persecution of the colored man answer! Facts—simple facts—from which there is no escaping—tell this truth too plainly to the ears of humanity.

And yet there is, perhaps, no class of men in the world, who are making greater efforts for their own moral and moral elevation, than the negroes of Philadelphia. They have already done much—very much. They have erected churches and public buildings, of an elegant and costly description, and in all the great reforms of the day, they have not been found in the back ground.

We learn from the Philadelphia papers, that great outrages were committed by the mob on Monday night. We think this highly probable. We should have been astonished if it had not been so. We should have wondered, if men hunted, harassed, persecuted; their homes assaulted; their wives and children, insulted; their churches burned, had not retained. One question we should like to ask. Would the colored people have been so much exposed to outrages, if the procession in the morning had been allowed to proceed quietly?

Riots in Philadelphia.

Messrs. Editors.—There are some particulars honorable to the people of color in this city, in connection with the recent disgraceful outbreaks, that should be recorded, not merely because they are honorable to the persons alluded to, but also because such facts do honor to human nature.

For some months past, a respectable colored physician, named James G. Bias, in connection with two or three white philanthropists, has been conducting on temperance, among the people of color who reside in Southwark and Moyamensing. In this district—where, by the way, the riots prevailed—there are four hundred and fifty liquor sellers, who have averaged about five dollars a day in receipts from the poor and miserable inhabitants who are allured to their ruin dens. These rum-dens are chiefly low Irishmen. Many of them have been accustomed to employ boys and girls—paying their parents for their services in liquor—to beg cold victuals for their retail trade, and to pilfer to supply their shelves. These young beggars and thieves frequently sleep in holes in the cellars of these groggeries, and are charged 3 cents a night for their lodgings. When the Washington Temperance Society, organized, Dr. Bias, and a few condottors, determined on making what Dr. Chalmers calls an aggressive movement into these precincts of hell. A building was erected and dedicated last November. Here Dr. Bias delivered his temperance lectures, and received pledges of total abstinence from all that will not take brandy with them. Excuse me, madam, said he, I am under engagement to take tea with the Prince Regent this morning. There is another story told of a member of the same family, worth knowing. A merchant of Jamaica, black as the ace of spades, arrived many years since, with a rich cargo of sugars, and a letter of introduction from the Governor of Jamaica, to a house in Boston. The merchant invited the friend of the British Governor, the owner of the rich cargo, to dine with him. The congregation stared on this portly black gentleman in the pew with the rich merchant's family in the broad aisle. After the service was over, the merchant, who was a Quaker, accosted him, saying, 'Why did you bring that negro into your pew? Why? He is a rich merchant of Jamaica, and he brought me a letter from the Governor, saying he was very respectable, and his friend. Well, what if he did? I would not sit in a pew with a blackman. No?—This man owns that large and rich cargo which lies at the wharf addressed to our house. I don't care, if he owned a couple of them, I would not sit in a pew with him. You would not, hey? I will tell you a secret—he is worth two millions of dollars.' Indeed! said his friend, with mouth wide open, and his countenance bespeaking great astonishment, 'I did not know that!' Messrs. Editors, when shall we treat according to their merit? If a man is well educated, if he has good manners, and especially if he be rich (if he should be not be allowed all the courtesies and facilities of other persons just like him in all respects, except the color of his skin?

From the Broom (N. Y.) Republican.

Philadelphia Riot.

The more than brutal persecution of its colored population, has disgraced and degraded Philadelphia in the estimation of every right-minded person in the country. The outrages perpetrated upon that unfortunate class of citizens, infamous barbarians, are unexceptionable even of abolition or palliation. The authorities, aided by the law-abiding portion of the inhabitants, have at all times the power to control the turbulent mass of incendiary right-minded persons in the city. They have been guilty of conduct which should necessarily disturb the tranquility of the city, or excite the passions of a single individual. They contemplated, merely, an orderly and peaceable celebration of W. I. Emancipation. In this they were strictly within the limits of their rights, and they were not lawless. Corresponding celebrations are held, in all our cities, by citizens of every nation. But the exercise of this right by the negroes, was displeasing to the vile rabble who vegetate and thrive in the rottenness and corruption of the city; and hence, in the opinions of these editors, the use of their undoubted rights became an offence against the good order of the community. Do they think that rights and privileges are to be defined and limited by the pleasure of the mob? They do assert it, and the inevitable tendency of their course is to discord and anarchy. The liberties of no class, however low and humble that class may be, can be surrendered to the mob, without, in the end, bringing down upon all classes the same curse. This mutual connection and dependence is a wise arrangement of a benevolent Providence. No man can tamper with, and expose to outrage the rights of others, without endangering his own. In recapitulating the riots, the Philadelphia editors have committed an assault upon the entire community. Richly do they deserve the severest rebuke; and we are glad to observe that the other papers have denounced them in terms which they cannot misunderstand.

Correspondence of the N. Y. Journal of Commerce.

Philadelphia, Aug. 12, 1842.

I am informed, and heartily glad am I to hear it, that the owners of the church on St. Mary street, lately destroyed by a mob, have brought suit against the county of Philadelphia, in the Supreme Court for the damages which they have sustained by its destruction. The proprietors of the unfinished hall, which was destroyed on the 31st inst., have also brought a similar suit in the same Court. All necessary litigation should be waived by the county, and the real damage sustained paid at once. A general feeling of shame and mortification exists among the well-disposed portion of our community, at the scenes of riot, bloodshed, and arson, which have again disgraced the character of Philadelphia, and we trust that the emotions now experienced may lead to salutary efforts for the future, either in creating that many energy which shall crush disorder in its first manifestation, or in ensuring the watchful caution which is necessary to obviate the causes of turbulence. If we cannot preserve order when it is threatened, whenever angry passions manifest themselves, we must sink in our pretensions to energetic government, and pursue the next best course—that of foreseeing the approach of danger, and of avoiding it.

Ransomed Slaves.—The Newburyport Herald says that, on Friday or Saturday, week before last, three slaves arrived at Boston, on the Worcester Railroad; that their master was a Georgian, and was waiting for them at the depot—that he secured two other slaves, and that the other, who was a powerful man, knuckled him down, escaped through the crowd, and went to Salem, in the eastern car. His master followed in the next train, but the slave had been secured by some abolitionists. On Monday, the slave went to Newburyport, where he landed, and he was also taken care of by some abolitionists. It was proposed to the master of an eastern coaster to take him, but that man's soul was too little; he refused.

During the last twenty years, it is said, since the amount of \$350,000,000 have been imported into this country.

From the Journal of Commerce.

M. George.

Recently a venerable colored gentleman, named Mons. GEORGE, from Port au Prince, arrived in this city with three young countrymen, one of them being his nephew and Secretary. M. George is a wealthy planter, an ex-Senator, and was formerly Commissioner General of the upper Province of St. Domingo. He came to this country with a view to make some investments, and particularly to purchase some steam engines for his sugar estates. He found it very difficult to obtain lodgings at our hotels and boarding houses, and at length took rooms at a French hotel. Returning from Philadelphia, after a short visit to that city, he was thrust into the *infer's car*, where he took a very severe cold, that confined him several days. He was refused a passage in the cabin of our packet ships for England, but was told by the agent of another line that he should be accommodated with it if he could remain a week or two. But he was impatient to leave the country; and took passage for France, in the bark Alexandre, being courteously treated by the captain, who saw the value of the visit of this polished old gentleman in his mission. Our hotel keepers, and rail-road agents, and packet agents, should understand that he has carried nearly all his doubts with him to Europe to expend there.

M. George had letters to one or two eminent men in this country, from the celebrated M. Ingine, Secretary of the upper Province of St. Domingo, and him as a gentleman of wealth and respectability, and as his personal friend. It may not be amiss to state here, that a few years since, three noble looking young men of excellent education and refined manners—one of them being a son of M. Ingine, arrived in this country with the expectation of making extensive purchases, but the bad treatment and insult they received, made them return speedily to their native land.

On enquiry of M. George about the recent troubles between President Boyer and the Chambers, he said, 'The members are young—ardent—they go fast.' I said, alluding to the engines he had been conversing about, 'real locomotives, supporting the wheels of the Chambers?' He said, 'He said the difficulties were all settled, and matters were going on prosperously at Port-au-Prince.'

I enquired about the family of General Toussaint L'Ouverture. M. George said his only child—a son—now lives at Bordeaux. He is sixty-two years of age, and is a pensioner on the French Government.

Messrs. Editors, why are the people of color so maltreated in this country? Is it because they are black or brown, or because their colors are associated with servile life? If a colored gentleman comes to this city from Hayti, or elsewhere, you should not be treated as a gentleman? You have heard the Governor of Louisiana, and the President of the United States, and the British Governor, and the British merchant, and the British passenger. They kept him out of the cabin during the whole passage. In London, Mr. Saunders called to see them at their lodgings one morning. The lady contrived to get through breakfast, and then the Governor of Louisiana, and the President of the United States, and the British Governor, and the British merchant, and the British passenger. They kept him out of the cabin during the whole passage. In London, Mr. Saunders called to see them at their lodgings one morning. 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POETRY.

From the London Athenaeum.

THE LAND OF LIBERTY.

Where may that glorious land be found
Which countless bards have sung;
The chosen of the nations, crowned
With fame forever young?
A fame that filled the Grecian sea,
And rang'd through Roman skies:
O! ever bright that land must be,
But tell me where it lies!

The rose crowned Summer ceaseless shines
On orient realms of gold,
The holy place of early shrines,
The fair, the famed of old—
But signs on their flood have borne
Away the loftiest fane,
Yet left upon the lands of Morn
A still unbroken chain.

The West, O! wide its forests wave,
But long the setting sun
Hath blushed to see the toiling slave
On fields for freedom won;
Still mighty in their seaward path
Roll on the ancient floods
That make the brethren of their youth,
The dwellers of the woods.

The North, with misty mantle lowers
On nations wise and brave,
Who gather from a thousand shores
The wealth of land and wave;
But stains are on their boasted store—
Though Freedom's shrine be fair,
The empty, or they bow before
A gilded idol there!

The South, the cloudless South,—expands
Her skirts to the day,
Where rose yet unconquered bands,
Who own no scepter's sway;
But wherefore is the iron with
Our golden image blent,
For see, the Harem bars reach forth
Into the Arab tent.

O! Earth hath many a region bright,
And ocean many an isle,
But where on mortals shines the light
Of Freedom's cloudless smile?
The search is vain—from human skies
The Angel early fled—
O! only land of freedom is
The country of the dead.

O'er our country weep and pray.
O'er our country storms are brooding,
Christian, see the wrathful signs;
Thunders veiled, clouds are gathering,
Darkly uttered our sun declines.

On the storm an angel's riding,
Who his mission can delay?
Doubling Christian, anxious, trembling,
Rise, and for thy country pray.
Can we bide his awful coming,
Or his thundered vengeance stay?
Christian, wake; O, wake thy slumbering,
O'er thy country weep and pray.

Heaven nations now are longing
For our glorious noon-day light,
Shall their hopes be changed to mourning,
And their mourning lost in night?
O'er the waters softly stealing,
List, a voice that is far away,
Christian cease thy sad despairing,
Rise, and for thy country pray.

Why this lone and hopeless tossing
O'er a wild tumultuous sea?
Lost our pilot, lost our moorings,
Lord, we trust our all in Thee.
Christian, from thy slumber waking,
Haste, O haste while ye may,
Every hope but Christ forsaking,
Far above the tempest gleaming,
See a bright and heavenly star,
Lo, o'er us is sweetly beaming
Mercy's angel from afar.

Will she pass us by unheeding,
While the lightnings round us play?
Trust ye her whose hearts are bleeding,
Trust, and for thy country pray.

THE PRAYER OF THE ENGLISH PEOPLE.

There is a cry upon the earth,
A cry of want and woe—
It rises from our cities vast,
From hamlets low and low:
Where roll our commerce-laden waves,
Where fields of verdure spread,
Ascends the still unweary prayer—
Give us our daily bread.

The voice of wasted youth is there—
Of childhood early chilled,
Of famine, ruined homes, and hopes
Which time can never rebuild;
Of age, upon whose downward way
No genial lights are shed:
All—all are blended in the prayer—
Give us our daily bread.

Oh! fair and fresh the early spring
Her budding wreath displays,
To all the wide earth promising
The joy of harvest days.
Yet many a waste of weary gold
Hath bent above the dead,
Then bent the living hand it too—
Give us our daily bread.

Of old a nation's cry shook down
The sword-deafening wall,
And ours may reach the mercy seat,
Though not the lordly hall.
God of the Corn! shall man restrain
Thy blessings, freely shed?
Oh! look upon the isles at last—
Give us our daily bread.

THE FARMER'S SONG.

'Well, farmer, how speaketh the weather to-day?
How springeth the seed through the soil?
And how, when their trust these broad acres repay,
Will thou find the reward for their toil?'
The farmer look'd up through the calm of the sky—
The farmer look'd out o'er his field,
And he paused as if scanning with spirit and eye,
The harvest those acres would yield.

NON-RESISTANCE.

From the Christian Register and Observer.

The Rev. Mr. Judd.

DEAR SIR.—August, ME. JUNE 28th, 1842.
Your article in the Register, of the 25th inst.,
time since, of a recent discourse on the Revolution-
ary war, gives rise to the following reflections, which
you will sensibly observe by publishing.

With regards, I am yours, &c.,
SILVESTER JUD, JR.,
1. The writer of the discourse is a professed
Christian, and an ordained exponent of the Christian
system.

2. Christ, the Author and Finisher of our faith,
the illustration and guide of our conduct, has for-
bidden war.

3. The Revolutionary War forms no exception to
the general rule.

4. Christianity is not merely a code of positive
precepts, it is also the type and embodiment of eter-
nal laws.

5. War not only transgresses the letter of Christ,
but also the spirit of rectitude.

6. Considered as a violation of right in this
double sense, it is a subject open to the discussion of
the Christian, and its enormity we are at liberty to expose,
its dangers to impress, and its hallucinations (for such
we are saddened to confess it possesses) if possible
to dispel.

7. War is both the parent and offspring of a fal-
len nature; when brought upon us from without, it
develops and confirms the propensities; when
undertaken from within, it implies the suspension of
the highest Christian graces, and an increased activity
of our inferior attributes.

8. Standing thus related to what in the heart, or
in man, or in society is unchristian, or in other
words, to what is not the highest and holiest, and
being at the same time one of the most powerful
agents of human action, it is bound in wrongs and
evils of every description.

9. The evils of the Revolutionary War constituted
the theme and object of the writer of the dis-
course. That he fulfilled his task in the best possi-
ble manner, he would be far from saying. The su-
perior faults of the discourse, a paper composed
with haste, though not undertaken with reflection,
he was not at liberty to correct before submitting
it to the press. The peculiar circumstances that
demanded its publication also necessitated that
it should be published *verbatim*, just as it was delivered.

The amendatory processes of the press, of
which writers usually take advantage, were utterly
denied in the present case. But would this dis-
cuss the arm of the sword, the substance of the discourse
must, in any event, be essentially retained?

10. 'The discourse does not seem to be a dis-
cussion to arrive at, and adopt such a conclu-
sion already adopted.' The conclusion, if the
writer has any, is, that war is unchristian, that it is
forbidden of Christ. This is positive and dogmatic,
this is immutable. It requires not the Revolu-
tionary War to sustain or weaken such a conclu-
sion. Neither would the writer consult the Revolu-
tionary War to arrive at, and adopt such a conclu-
sion. It has already been arrived at by Christ, and
through Him it becomes a doctrine of his followers.

11. The discourse does not profess to be a dis-
cussion, or an argument; it is a simple profession of
faith, a statement of facts, an exhibition of the evils
of the war. These may in themselves constitute an
argument, but it is their own, not the writer's.
It will be found that the arrangement of the facts is,
in a great measure, chronological; that which pos-
sibly a better method might have been employed.

12. It seems to the writer that all professions of
faith have a good effect upon all minds susceptible of
impression from moral evil; as he knows it has already
suggested to some, who did not concur in his views,
a very different train of reflection upon the subject
of war in general.

13. It was not the writer's object to show how
the separation from Great Britain might have been
peaceably effected; this would have drawn him
wide of his course, than simply of treating the evils
of the war. It would open a broad, and very dis-
tinct field of discussion, and one not easily compre-
hensible within the limits of a single pamphlet. And
yet perhaps, on a narrower view, this point may be
found in a nut-shell. Those who projected and
wrought out the war, professed to be Christians,
as the most of them did, to be Christians, should
have obeyed Christ.

14. There is a moral resistance of oppression,
more sublime, more efficacious, more indomitable
in its spirit, more impressive in its character, more
heroic in its sacrifices, more patriotic in its principles,
more lasting in its results, than all professions of
faith, all professions of faith. The Revolution was a
moral resistance of oppression, and its principles
were a moral resistance of oppression. That would
have been a Revolution indeed, one favorable not
to liberty alone, but to religion also. It would have
established light and love, justice and truth, peace
and prosperity, liberty and equality, in the heart
of the nation, and on the throne of its power. It
would have broken upon the earth as a second advent.

It would have been a great moral miracle in behalf
of the race. It would have gone through the nations
like another Gospel. Nay, had some of our fathers
perished with Jesus upon the cross, their death
could be the life of the world. We are all assured
that those difficulties may, and ought to be
settled in a peaceable Christian manner.

Mr. Editor.—During the present week we
have been favored with two lectures from H. C. Wright.
He handled the subject well, and advanced very
few of those cold, hard, and unchristian views in-
duced by those who usually lecture on this subject.
He, undoubtedly, has scripture on his side. Not-
withstanding he is a plain man, and the gospel prohibits
all resistance of evil, and all will admit, that when
the spirit of the gospel pervades the world, 'men
will learn war no more.' They will 'beat their
swords into ploughshares, and their spears into
pruning-hooks,' as predicted by the prophet.

Whatever Mr. W. may be at heart, and how much
soever he may show his teeth in resisting the powers
that be in some places, he has done well here. He
has argued the cause of temperance and the cause
of peace with the right weapons, the only prevailing
weapons, the weapons of love.

He has completely shown up the military charac-
ter—he has just laid him on the shelf, having no
further use for him. It seemed to me, he must have
been the *Captains and Generals and Corporals and
Sergeants*, and the whole warlike posse present, feel
very small—he really pressed them into a nut-shell,
and gave them their due. The time must come
when men will not fight.

Mr. Editor, I should like to see the question fairly
discussed in your columns, whether war of any kind
is consistent with the New Testament. It is be-
lieved by some that Mr. Wright is about right on
this subject, and that the whole war of the Revolu-
tion, and all this bustling and growing and sharp-
ening the teeth, and talking big about the North-
eastern boundary and the Creole and the Caroline
and the Amistad negroes, is all folly and worse than
folly—all calculated to do evil and only evil, and
that continually.

Mr. W. gave some good illustrations of the folly
and wickedness, absurdity and blasphemy of the
war system, which it is believed would require all
the patriotism of a John Adams or a John Quincy
Adams, or any other statesman to answer. At any
rate, it would do no harm, in this day and land
of free discussion, to agitate this question.

Captain Land, the apostle of peace in New Eng-
land, has fallen asleep and gone to his rest, but his
spirit, I mean the peace spirit, has not died. It is
destined to live and flourish and spread yet the world
over. It will live and triumph when heroes and he-
roines, and all the advocates of war shall sleep, and
oblivion cover their memories.

It is a principle of the divine government, that it
raises up just such instruments to accomplish its de-
signs as are necessary to do it, and, unquestionably,
it will raise up some who will go forward with this
work until the Prince of Peace shall come. We say,
we say, go on with you as good a work. Blow
the trumpet of jubilee—of universal emancipation
from the curse of war and all its horrors, and es-
pecially from all its glories. Let them never greet
our eyes or strike upon our ears without our pointed re-
buke. A Christian cannot fight. It is an absurdity
—a contradiction in terms.

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MISCELLANY.

United States Slave Trade.

We beg those who have questioned the neces-
sity or propriety of allowing the right of search con-
templated by the Quintuple Treaty, and to which
such violent and unprincipled opposition has been
made, to ponder the following statements from a re-
cent number of 'Africa's Luminary,' a Liberia pa-
per.

'We presume it is well known to all reading
Americans, that merchants from every consider-
able port in the United States, and some from in-
considerable ports—from Maine to New-Orleans—are
accustomed to traffic continually along the African
coast; that their cargoes are made up principally of
muskets, powder, rum, and whiskey; that they trade
indifferently with native Africans, and the
Spanish and other slaves who are established on
the coast. To this, we know no exceptions; and
we would a tale unfold.' &c. The English, too,
and other Europeans, are in the above, 'as deep in
the mud, as the Americans are in the mire.' But
we are talking of the slave trade, not of the
above it will be seen that slaves can be, and are
supplied from legally trading Americans, with ev-
ery thing that is required to purchase their slaves
from the native princes. And we add with feelings
of mortification, that the slaves find no difficulty in
chartering or otherwise securing the services of some
American merchantmen to go up and down the
coast, and purchase rice, and other necessary arti-
cles, to procure water, and sometimes to go to Si-
erra Leone, and purchase condemned or other vessels
for the slave's use in sending away his cargoes of
slaves! So much for assisting the slave to tobacco,
muskets, cottons, powder, rum and whiskey, rice,
water, &c., to purchase, and prepare the slaves for
their outward bound, or middle passage, to whither-
soever they are sent. Again, it is known to all who
have a right to know, that American vessels are
built expressly for the slave trade, and sent to Ha-
vana, Africa, and other places, and sold to those who
desire them. And that they are frequently sold to
be delivered under the United States flag, and sent
to Africa, to be sold to the slave trade, and sent to
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